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THE

CHRISTIAN EDUCATION

OF

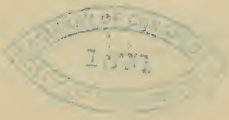
CHILDREN AND YOUTH:

BY THE

REV. SAMUEL MILLER, D. D.,

AND THE

REV. J. J. JANEWAY, D. D.



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REPORT

TO THE

GENERAL ASSEMBLY,

ON

CHRISTIAN EDUCATION.

BY THE

REV. SAMUEL MILLER, D. D.

ADVERTISEMENT.

In the General Assembly of 1839, the following Resolution was adopted, viz:

"*Resolved*, That the Rev. Samuel Miller, Archibald Alexander, Charles Hodge, J. Addison Alexander, and James Carnahan, be a committee to inquire whether any, and, if any, what measures ought to be adopted for securing to the children and young people of our Church more full advantages of Christian education than they have hitherto enjoyed."

In pursuance of the foregoing appointment, the following Report was presented to the General Assembly, at their sessions in 1840, by the chairman of the committee, the Rev. Samuel Miller, D. D. and by a unanimous resolution it was referred to the Board of Publication, with a view to its publication.

CHRISTIAN EDUCATION.

THE longer and the more seriously the Committee have deliberated on the adoption of measures "for securing to the children and young people of our Church more full advantages of Christian education than they have hitherto enjoyed," the deeper has become their impression, at once, of its transcendent importance, and of the exceeding great difficulty, in the present state of our country and of the Church, of doing it justice, even in theory, and much more of proposing such plans as will admit of general and convenient execution.

There can be no doubt that one great end for which the Church was established by her infinitely wise and gracious Head was, that she might train up a godly seed, enlightened in the truth, and imbued with the sentiments and habits adapted to the maintenance and

spread of our holy religion, in all its purity and power.

This great principle is not merely left to be inferred from the general nature and character of the church, but is essentially included in the ordinances appointed by her Divine Head, and in the direct and solemn commands with which her statute book abounds. Hence, in the ancient Church, her children, while yet infants, were recognized and sealed as members; were carried up at an early age to the great feasts at Jerusalem; and, that they might be taught to take an interest in all that pertained to the people of God, the command of Jehovah was—"These words shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Nay more—it was not only enjoined on parents under that economy, to teach their children all the commands of God, and continually to inculcate obedience to them, but also to make them familiar with the history of the Church—continually reminding them of all Jehovah's dealing with his covenant people; his signal deliverances; his heavy judgments; and the

various ways by which he led them on, and accomplished his purposes toward them.

When the New Testament economy was introduced, the same great principles of duty toward the children of the Church were not only retained, but with the increasing light and spirituality of the new dispensation, were extended in their application, and urged with new force. Still, while in their infancy, the Church, by a solemn rite, was commanded to recognize her children as the members of her body; to regard herself as their moral parent; and to make their early instruction and discipline an object of unceasing care and labour. Some of the examples of this care, and of the happy results of it, recorded in the early history of the Church, are at once memorable and instructive.

The pious "witnesses for the truth" in the dark ages, were, perhaps, more remarkable for nothing than for their faithfulness in the instruction and discipline of their children. In particular, the devoted and exemplary Waldenses were probably indebted, under God, to their peculiar diligence in the discharge of this duty, for their remarkable success in keeping their body together; in transmitting their testimony from generation to generation; and

in remaining so long as they did, a beacon for the admiration and guidance of the Church in after times. Historians tell us that these pious people were in the habit of employing every hour that they could rescue from labour and sleep, in gaining religious knowledge themselves, and in imparting it to the children and young people of their community; that they were careful to prepare excellent catechisms, and other formularies for their youth; and that their pastors made the religious instruction of youth a leading and unceasing object of their labours.

In imitation of their example, the most pure and enlightened of the Reformed churches have ever directed their attention to the education of their children as an object of primary importance in promoting the great interests of religion. Among these churches, that of Scotland is, on several accounts, most instructive and most interesting to us, as bearing to us, more than any other, the relation of parent. This Church, from the earliest period of her establishment, has made careful provision for the early instruction and discipline of her children. By different acts of her General Assembly, from time to time, she has declared their education to be under

the supervision and government of her judicatories, and directed the course of their studies accordingly. The General Assembly, soon after its first formation, in 1560, and at different times afterwards, directed the several presbyteries to settle a church school in every parish, and to see that the teacher employed in each was a pious, orthodox, well qualified man, adapted to instruct youth in the Scriptures, in the catechism, and in all the most important things, as well as in the elements of literature. By an act of the General Assembly of 1642, a grammar school was erected in every presbytery. The Assembly of 1700 enjoined on all presbyteries to "take special, particular, and exact notice," of all schoolmasters, governors, and instructors of youth, within their respective bounds, and oblige them to subscribe the Confession of Faith; and, in case of continued negligence, (after admonition,) error, or immorality, or not being careful to educate those committed to their charge in the Protestant Reformed religion—pointed out the mode in which they were to be punished. By the Assembly of 1706, it was enjoined that presbyteries visit the grammar schools within their respective bounds, twice a year, by some of their num-

ber. And, finally, in 1638, the General Assembly revived and ratified the acts of preceding Assemblies, by which visitations of colleges were directed to be kept up by committees of the Assembly; and the principal regents, professors, masters, and doctors within the same were required to be tried concerning their piety, their soundness in the faith, their ability to discharge the duties of their calling, and the honesty of their conversation.

Several other Reformed churches might be cited, as furnishing eminent and instructive examples of fidelity in discharging the great duty which it is the object of this report to recommend. The Church of Holland will alone be noticed at present. By the synodical assemblies of that church it is directed that the consistories in every congregation, shall provide good schoolmasters, who shall be able not only to instruct children in reading, writing, grammar, and the liberal sciences, but also to teach them the catechism, and the first principles of religion. Every schoolmaster was to be obliged to subscribe the Confession of Faith of the Belgic churches, or the Heidelberg Catechism. With regard to instructing children in the catechism, a

three-fold attention to it is solemnly enjoined in that church; viz: first, Domestic, by Parents; second, Scholastic, by Schoolmasters; and third, Ecclesiastic, by Pastors, assisted by other members of their consistories; and all whose duty it is to inspect schools, are "admonished to make this an object of their very first care." It is further provided, that no person shall be appointed to the charge of any school who is not a member in full communion with the Reformed Belgic Church, and who shall not previously have subscribed the Confession of Faith and Catechism of the Church, and solemnly promised to instruct the children committed to his care in the principles contained in the standards of the Church. More than this;—it is enjoined that every schoolmaster shall employ two half days in every week, not only in hearing the children repeat, but in assisting them to understand the catechism. And to insure fidelity in these teachers, it is made the duty of the pastors and elders of each church, frequently to visit the schools; to encourage and direct the teachers in the proper method of catechizing; to examine the children "with mild severity;" and to excite them to industry and piety, by holy exhortations, by season-

able commendations, and by little appropriate rewards.

Nor is this zealous and persevering labour in the religious training of youth confined to Protestant churches. It is well known, that among some of the Roman Catholic congregations of Europe, the children are imbued with a knowledge of their erroneous system, with an indefatigable diligence and patience which may well put to shame the professors of a more scriptural creed. The consequence is, that so large a number of that denomination of professing Christians have an attachment to their sect, and an expertness in defending their superstitious peculiarities, rarely found among the mass of Protestants.

When your committee contrast these facts with the state of things now existing, and which has for a long time existed, and been manifestly growing in the Presbyterian Church, in regard to the religious training of her children, they experience a degree of mortification which it is not easy to express. For a number of years, indeed, after the planting of our Church in this country, that portion of our members which had migrated from Scotland, or the north of Ireland, and their immediate successors, retained much of

their European habit in regard to this matter. Their children were, to a considerable extent, trained, as was customary in the land of their fathers, and made perfectly familiar with the catechisms of the church, and the elementary principles of religion. But even this remnant of European fidelity has, in a great measure, disappeared. The catechisms of our Church have nothing like the currency, even among this class of our young people that they had fifty years ago. From many parts of the Church in which they were then habitually taught, they are now, in a great measure, banished. The religious instruction of our youth, instead of becoming more ample and faithful, as the facilities for its accomplishment have multiplied—has undoubtedly declined, both as to extent and fidelity. The children of church-members are, in a multitude of cases, totally neglected, and left to ignorance and heathenism. In other instances, they are committed to the tuition of the intemperate, the profane, and the profligate. Not unfrequently they are sent to institutions taught by papists, or other errorists, who are known to make every effort to instil their erroneous opinions into the minds of the youth committed to their

care. It may be doubted whether there is a body of people at this time on earth, so orthodox in their creed, and at the same time so deplorably delinquent in the religious education of their children, as the Presbyterian Church in the United States.

In this state of things, no wonder that so many of the children of our beloved Church grow up in ignorance, and regardless of the religion of their fathers; some becoming profane and impious; others turning aside to various forms of fatal error; and a large majority feeling little attachment to the good old way, in which they ought to have been faithfully and prayerfully trained. And it is painful to recollect that, amidst this unhappy delinquency, the judicatories of our Church have in a great measure slumbered over the evil, and have taken no systematic or efficient order for the removal of it.

The mischiefs flowing from this neglect of early religious instruction are numberless and deplorable.

The first and most serious of these mischiefs is, its tendency to destroy the souls of our children.

On the one hand, when the early youth of children is passed without proper instruction

in divine things, it is difficult to measure or conceive the thick darkness which generally covers their minds, and appears to defy all ordinary endeavours to impart to them the knowledge of evangelical truth. When men grow old in ignorance, as well as in sin, they are surrounded with a double barrier against the entrance of heavenly light. It becomes almost necessary to teach them a new language before the instructor in such cases, can be understood. Accordingly the probability of such persons being ever brought to a saving acquaintance with the gospel, is greatly diminished, and, in many cases, rendered in a great measure, hopeless. On the other hand, when the seeds of truth and duty are early and faithfully sown in the minds of youth; though they may long lie buried, there is strong ground of hope that they will eventually spring up, and bring forth a rich harvest. Who can estimate then, the cruelty, the awful guilt of those, whether parents or pastors, who neglect that which is so closely connected, not only with the present happiness, but with the everlasting welfare of every youth committed to their care?

Closely allied with that which was last stated, is another evil resulting from the neglect

of a religious education of the children of the Church; and that is, the frequency with which our young people may be expected, in such case, to depart from the church of their fathers, and either stray into communions of the most corrupt character, or become totally regardless of religion in any form. The fact is, even if the preaching of a pastor be ever so sound and able; yet if he neglect the appropriate training of the young people of his charge, and leave them to the small gleanings of instruction which they will be likely to catch by the ear from the pulpit, they may be expected to grow up little better than heathen in fact, though Christian in name. The consequence must inevitably be, the decay and final ruin of those flocks which have not some other means by which to supply the places of their dying members, than the seed of the church.

Further; the pastor who neglects the religious training of the young people of his charge, will find them altogether unprepared to profit by his public ministry. If a pastor desires to render his discourses from the pulpit as profitable as possible to the youth of his flock, he cannot take a more direct course for the attainment of his object, than to attend

to them with parental diligence and affection; to become personally acquainted with them; to meet them frequently in private as a body; to catechize them; to render them familiar with his person, his modes of thinking and speaking, and to imbue their minds with those elementary principles of divine knowledge which will prepare them to hear him in the pulpit with intelligence, with respect, and with profit. If a preacher wished for the most favourable opportunity conceivable for preparing the youth of his charge to listen to his sermons to the greatest advantage, it would not be easy to devise one more admirably suited to his purpose, than to meet them, by themselves, once a week, in a paternal and affectionate manner; to teach them the elementary principles of that system which his discourses from the pulpit are intended to explain and inculcate; thus to accustom them to his topics, his phraseology, his manner, his whole course of instruction, and prepare them to receive the richest benefit from his public discourses. There can be no doubt that one great reason why many young people receive so little profit from the pulpit discourses of their minister is, that he has taken so little pains to open their minds by previous in-

struction; to prepare the soil for the seed; to prepossess them in favour of the substance and mode of his teaching. That minister who desires that his preaching may make the deepest and most favourable impression on the minds of the children and young people of his charge, is an infatuated man, regardless of all the dictates of reason, experience, and the word of God, if he does not employ himself diligently in labouring to pave the way for their reception of his more formal and public instruction. Young people thus prepared to attend on his preaching, will, of course, understand it better; receive it more readily and respectfully; and be more likely, by the grace of God, to lay it up in their hearts, and practice it in their lives.

Again; the pastor who neglects the religious instruction of the children of his flock, neglects one of the most direct and powerful means of winning the parents themselves to the knowledge and love of the gospel. It cannot have escaped the notice of any attentive observer of human affairs, that there is no avenue to the hearts of parents more direct and certain than diligent and affectionate attention to their children. On the one hand, it would seem as if they could often bear to

be themselves neglected, if their beloved children be followed with manifestations of interest and good will. And, on the other hand, if they see their children overlooked and neglected, scarcely anything in their view can atone for this negligence. Instances of the most striking character have occurred, in which parents appeared to receive the strongest impressions in favour of particular ministers, and in favour of the cause in which they were engaged, chiefly because those ministers had given their children affectionate paternal counsel and instruction, and appeared to manifest a peculiar interest in their temporal and eternal welfare. Nor is this all. It is undoubtedly a fact, that, in some cases, one of the best modes of addressing parents on the great subject of religion, is through the medium of their children. The catechizing, instructing, and exhorting of children in the presence of their parents, have frequently proved the means of the conversion of those parents. And it has often happened that the manifest improvement, and especially the hopeful conversion of children in catechetical and Bible classes, have been signally blessed to the spiritual benefit of their parents, and, indeed, of the whole families to which they

belonged. What must be thought, then, of the indolence or blindness of that pastor who can willingly forego all these blessings, and incur all the opposite evils, by habitually neglecting the children of the flock committed to his care?

It follows, of course, that the pastor who does not diligently attend to the religious instruction of the young people of his charge, is blind to the comfort, the acceptance, and the popularity of his own ministry. Why is it that so many ministers, before reaching an infirm old age, grow out of date with their people, and lose their influence with them? Especially, why is it that the younger part of their flocks feel so little attraction to them, dislike their preaching, and sigh for a change of pastors? There is reason to believe that this has seldom occurred, except in cases in which pastors have been eminently negligent of the religious training of their young people; in which, however respectable they may have been for their talents, their learning, and their worth, in other respects, they have utterly failed to bind the affections of the children to their persons; to make every one of them revere and love them as affectionate fathers; and, by faithful attentions, to inspire them with the

strongest sentiments of veneration and filial attachment. Those whose range of observation has been considerable, have, no doubt, seen examples of ministers, whose preaching was by no means very striking or attractive, yet retaining to the latest period of their lives, the affections of all committed to their care, and especially being the favourites of the young people, who have rallied round them in their old age, and contributed not a little to render their last days both useful and happy. It may be doubted whether such a case ever occurred, excepting where the pastor had bestowed much attention on the young people of his charge.

Such are some of the evils which flow from neglect on the part of the Church to train up her children in the knowledge of her doctrines and order. She may expect to see a majority of those children—even children of professors of religion—growing up in ignorance and profligacy; of course forsaking the church of their fathers; leaving her either to sink, or to be filled up by converts from without; turning away from those pastors who neglected them; and causing such pastors to experience in their old age, the merited reward of unfaithful servants.

The truth is, if there be any one part of the pastor's duty, which, more than almost any other, deserves to be considered as vital and fundamental, it is that which bears immediately on the seed of the Church—the nursery of Christ's family—that branch of his labour which has for its object the extending and perpetuating the Church, by raising up a godly seed to take the place of their parents when they shall be laid in the dust.

In this view of the subject, shall nothing be done by the supreme judicatory of our Church, to rouse the attention, and direct the efforts of our churches to this most important, but long neglected concern? That something ought to be done is manifest. It is surely high time to awake out of sleep, and inquire what we can do, and ought to do, as a Christian denomination.

The committee are not unmindful of the difficulties which beset this great subject; and which will render a prompt and thorough return to our duty in regard to it, an arduous, if not an almost impracticable task; difficulties arising from our long continued habits of delinquency—from the scattered state of the population in many parts of our Church—from the sentiments in favour of a spurious liberality,

which prevail so peculiarly and extensively among many denominations of Christians in the United States, and among none more than Presbyterians—and from the constant and indefatigable labour required for a faithful discharge of the duty recommended. But great as these difficulties are, they may be surmounted by faith, patience, labour, and prayer. And it is evident, that even if the difficulties attending the faithful discharge of the duty in question were far more numerous and formidable than they are, the rewards would, more than an hundred fold, counterbalance all the care and toil bestowed on the object. At any rate, if our delinquency is ever to be repaired, and any real improvement in this great field of Christian effort attained, the sooner we begin the better. The souls of our children are precious—the exigencies of the church are pressing—and every hour we lose in commencing the work of reform, is a loss to all the best interests of the Church, and the world—a loss stretching into eternity.

After these preliminary remarks, the Committee would beg leave to present a sketch of what they think may and ought to be attempted in reference to this important subject. They are aware that what they are

about to propose, has nothing of novelty in it; but, if adopted, would be only returning, in substance, to the forgotten and neglected usages of our venerated fathers, both in Europe and in our own country. And although they are sensible that some of their suggestions may not equally apply, and may not be capable of being carried into execution with equal convenience, in all the churches of our denomination—yet they would fain hope, that a plan may be suggested, which, if carried into effect, may be productive of some benefit to the rising generation. They would, therefore, most respectfully propose to the Assembly the adoption of the following recommendations, to be sent down to all the subordinate judicatories and churches under our care.

I. It is recommended, that the subject of the Christian education of children be frequently brought before the people, in the instructions and devotional exercises of the pulpit, in a manner so pointed and solemn, as may be adapted to inform the minds, and impress the consciences of parents and church officers, in regard to a matter so little understood, and so little laid to heart even by many who profess to be truly pious.

II. It is recommended, that when pastors visit families, whether the visitation be performed formally or otherwise, all the children of every family be attended to with particular care; that their names be taken down; that every important circumstance concerning each, be recorded; that each be affectionately noticed and addressed; that God's claim to them be presented and urged; and that every practicable method be adopted to render such interviews interesting and instructive. For this purpose, there may be a little tract given to one; an appropriate, striking anecdote related to another; and some expression of interest and regard suited to win the confidence of a third, and so of the whole youthful circle. This would require no expense—nothing, at least, but thought and prayer; as tracts and other little publications suitable to be thus employed, may be had, if not gratuitously, at least on very easy terms, and to almost any extent.

III. It is recommended, that every congregation shall establish one or more Church Schools, adapted to the instruction of children between six and ten years of age. These primary schools had better, usually, be taught by females, decidedly pious, intelligent, and

of known attachment to the doctrines and order of our Church. These teachers ought to be selected by the church session, and governed by rules formed by that body. Females would be preferable as teachers in such schools; because they may, for the most part, be had on more economical terms than teachers of the other sex; and because, if of a suitable character, they will be apt to train up their pupils with more soft and gentle manners. As children of this tender age cannot travel far to school, there ought to be several of this class of schools in every congregation of any size; as not more than twenty-five, or, at most, thirty scholars of this age ought ever to be placed under one teacher. In these schools, the Bible ought to be used every day, and the Shorter Catechism of the Church recited at least once every week; and the pastor and elders ought frequently to visit them, and see that the teachers are faithful; that all the methods of instruction employed are of the best kind; and that the manners and habits of the children are such as become those who are training up for usefulness here, and for the family of Christ hereafter. In these lower schools, it may be proper that the females be some-

times employed, at the discretion of the teachers, in sewing, and in other occupations adapted to their sex. The exercises, every day, should be opened and closed with prayer.

IV. It is recommended, that in populous towns, infant schools be established as far as circumstances will admit. These of course, should be placed under the direction of pious, enlightened females; and it is important that all the religious exercises which take place in them be in conformity with the usages of our own church; and that nothing be admitted which will have a tendency to introduce forms which distinguish other denominations. In these infant schools, the simpler portions of the Holy Scriptures, the "Catechism for Young Children," furnished by the Assembly's Board of Publication, and such oral instruction as may be adapted to the weakest capacities, ought to be constantly employed.

V. It is recommended, that there be established in every presbytery at least one grammar school or academy, and in the larger and more opulent presbyteries more than one, adapted for training youth in the more advanced branches of knowledge, and preparing

such of them as may desire it, for an introduction into college. These academies ought to be under the immediate instruction of ripe and accomplished scholars—men in full communion with the Presbyterian church; of pious and exemplary deportment; and of known attachment to the faith and order of our church. These institutions ought to be under the supervision of the respective presbyteries in which they are placed, and a committee of ministers and elders appointed by each presbytery to visit them, and to watch over the whole course of instruction and discipline in them. It is by no means, indeed, intended to advise that no pupils be received into such academies but such as are connected with the Presbyterian Church, but it is intended to be earnestly recommended, that all the religious exercises in the same be strictly Presbyterian in their character; and that no youth be allowed to enter them, or to continue a day in them, who is not perfectly correct and unexceptionable in his moral character, and disposed to treat the ordinances of religion with entire respect. In these academies, it is recommended that the Larger Catechism of our church be made a class book; and, if not wholly committed to memory, at least made

the subject of recitation and commentary, and accompanied with such other reading and oral instruction as may be adapted to make the pupils familiar with the faith and order of the Presbyterian Church, and with the considerations which explain and vindicate the same.

VI. It is recommended, that when any of our youth are destined to enjoy the privileges of a college or university, there be the utmost care exercised in selecting for them those institutions in which their moral and religious training will receive the most faithful attention; institutions in which, as far as they can be found, the professors are orthodox and pious, and in which the whole weight of their instruction and influence will be thrown into the scale of pure and undefiled religion, as well as sound learning. No child of the Church ought ever to be sent to any seminary of learning, however high its literary character, in which sound religious instruction is not made a constant and governing object of attention. That parent who selects for his son a college in which his moral and religious interests will run the risk of being sacrificed, or even jeoparded, for the sake of indulging some petty taste or prejudice, is chargeable

with an unfaithfulness and cruelty of the most inexcusable kind. In several parts of our Church, academies and colleges have been founded by presbyteries and synods, and placed entirely under the direction of the judicatories which founded them. This, where it can be done, is a wise plan; and adapted more effectually to secure to our youth the advantages of thorough and unshackled religious training, than is possible upon any other plan.

VII. It is recommended that all parents and heads of families be in the constant habit of assembling the children and youth of their families in the evening of every Lord's day, and spending at least an hour in attending to the recitation of the catechism, and such other modes of oral instruction in divine things, as the capacity and character of each may require. Let the head of the family, whether male or female, as the case may be, take this opportunity of speaking seriously to each of the young persons present, and administering an affectionate but solemn rebuke, for any disorderly conduct on that day, or the preceding week, closing with exhortation and a comprehensive prayer. And that this domestic service may not interfere with attend-

ance on public services which, in some churches, are statedly held on that evening; in such churches, let the hour devoted to this family interview be the one immediately preceding the evening meal. In all cases in which the catechism is recited, let one or two proof texts be carefully quoted and committed to memory, for the support of each answer; and let the children be always reminded that the Bible is the only infallible rule of faith and practice, and that the catechism owes all its authority and value to the fact, that it contains the system of doctrine taught in the Holy Scriptures.

VIII. It is recommended, that pastors and church sessions be diligently attentive to the catechizing and religious instruction of all the children and young people under their care, through the whole course of their childhood and youth. No recitation of the catechism in any other school or place ought to supersede this. However constantly and faithfully it may be attended to by the parents, or by Sabbath-school teachers; still the pastor and and the elders ought to deem it a privilege as well as a duty, to convene the children of the church, and to endeavour to establish that acquaintance with them, and that influence

over them, which will be likely to result in rich advantages to both. Even if a wise and faithful pastor were certain that the religious instruction of the children committed to his care would be adequately discharged without his aid; still he ought, as we have seen, for his own sake, as well as theirs, to desire to bring his personal instruction into contact with their minds; and thus to prepare them to love his person, and profit by his ministry; and to prepare himself to understand, in some measure, the character and wants of each, and the best means of doing them good. Nor ought these meetings with the children of the church to be so rare as they too commonly are. Some pastors assemble their children to be catechized and addressed once or twice a year, and others, at most, once in two or three months. It is deliberately believed by the Committee that such infrequent meetings are of little or no real value. As a source of instruction to the children, they are of very small advantage, if of any at all; and as a means of making the pastor personally acquainted with the children, and enabling him to judge of the temper, capacity, and disposition of each; to adapt himself to their respective characters; to mark the progress or

retrocession of each; and to gain the confidence and affection of all—they might almost as well be omitted. These interviews ought to take place every week—to be attended with as much punctuality as the public exercises of the Sabbath; and to be engaged in with pencil and memorandum-book in hand, so that the appearance and outmaking of each may be kept in mind from week to week; and to be conducted throughout with the indefatigable diligence, patience, and affection which are adapted to reach and win the hearts of the children. In large congregations, the members of which are widely scattered, it may not be easy, or even practicable to meet all the children of the same church, in a single body, once in every week. In this case, it may be expedient to have two or three little assemblies of children convened in different parts of the congregation every week; and once in each month, the whole of the children and young people of the congregation may be assembled in the afternoon of the Lord's day, in the church; and there, instead of the usual afternoon service, a service intended especially for their benefit may be conducted, in the presence of their parents and others, in such a manner as to be even more instructive, solemn,

and touching to all present than the ordinary service. But this matter may be conducted, where circumstances render it expedient, somewhat differently. Suppose that there are three catechizing stations in different parts of the congregation. These may be all punctually attended in the same week, and even on the same day of the week, one by the pastor, and the other two by two of the elders. On the succeeding two weeks, the pastor may change places with his elders; so that he may, in turn, attend every class once a month, and, at the end of the month, meet and address them all in a body, as before suggested. These exercises on the catechism will be of little value, if the children be merely called upon to repeat by memory the words of the formulary. Every answer ought to be analyzed and explained in the most simple and patient manner—condescending to the weakness of the youthful mind, and endeavouring to communicate truth in the most practical and affectionate form. In any and every case, it is important that the elders take a part in this work, that they may become personally acquainted with the children of the church, and also that the work may not be neglected when the pastor is unwell or absent.

IX. It is recommended that one or more Bible Classes be established in every congregation. The best methods of conducting these will readily occur to every enlightened pastor, and although they are, and ought to be primarily intended and adapted for the instruction of the young, they may, and ought to include as many, of both sexes and of all ages, as can be prevailed upon to engage in the study of the Bible.

X. It is recommended that all the Sabbath schools in every congregation be under the constant supervision and direction of the pastor and eldership.

Sabbath schools are too often surrendered to the guidance of irresponsible persons, and sometimes to persons making no profession, and manifesting no practical sense of religion; and whose teaching, of course, must be of a very equivocal character. And sometimes books are introduced from well meaning donors, and regulations formed by no means adapted to promote the spiritual interests of the children. Every thing of this kind ought to be avoided. All the teachers employed, all the books used, and all the regulations adopted ought to be such as the pastor and session approve. The pastor, as often as his engagements allow, ought to step

in, if it be but for a few minutes, to the various schools, and manifest his interest in them by a word of counsel or of prayer, as the case may be; and thus put himself in the way of knowing personally how every thing is conducted, and how every thing prospers, and thus qualify himself to preside over the whole with intelligence and fidelity.

XI. It is recommended that the baptized children of the church, be assembled three or four times in each year, and be affectionately addressed and prayed with by the pastor. At these interviews it will be generally advisable to have the parents present, and also the elders, and to accompany the exercises with such tender appeals to parents, as peculiarly charged with the religious training of their offspring; and to the elders, as being the spiritual overseers of the youth of the church, as may tend at once, to remind both of their duty, and to impress on their minds a sense of their solemn obligations. As almost every church may be supposed, of course, to have one or two social services, in the secular evennings of each week, these interviews with baptized children may be made, once in three months, to take the place of one of these meetings, so as to avoid the undue multiplication of public services, which might prove oppres-

sive both to the pastor and to the people of his charge.

XII. It is earnestly recommended that all our Church Sessions, Presbyteries, and Synods direct particular attention to this important subject. It will be expedient for them once a year, at least, to ascertain how this great concern stands in their bounds. And if they duly appreciate its importance, it will often engage their attention. They will feel that it is impossible too early to enter on the work of forming a large and digested system of religious training, which shall, in some good degree, carry us back to the habits of our venerated fathers, on this subject, with such improvements as the advantages and facilities furnished by modern times may enable us to apply.

XIII. It is recommended that the foregoing system, as far as applicable, be enjoined by the General Assembly to be adopted at all our missionary stations among the heathen. If it be important among the regular and established churches of Christendom, it is in some respects still more vitally important in evangelizing the pagan world. It is believed that the advantages of directing special attention to heathen youth, have never yet been either sufficiently appreciated or pursued.

When the time shall come, in which, as the Scriptures declare, "nations shall be born in a day," perhaps nothing will be more likely to prepare the way for such wonders, than having previously scattered amongst youth the seeds of gospel truth.

It may, perhaps, be remarked by some, on a survey of the foregoing recommendations, that they present an amount of attention, and of unceasing labour which cannot fail of pressing heavily on the mind, the heart, and strength of every pastor. This is not denied. To accomplish, from year to year, the aggregate of what has been recommended, must indeed, make large draughts on the time, the thoughts, and the efforts of every spiritual overseer. But surely no faithful minister will complain of this. Can he wear out in any branch of labour more likely to turn to great account? Can he devote himself to any object more worthy of his care; more adapted to reward his work of faith and labour of love; or more fitted to build up the Church, and promote his own acceptance and happiness, as an ambassador of Christ, than to train up a generation to serve God, when he shall have gone to his eternal reward?

THE END.

REPORT

TO THE

SYNOD OF NEW JERSEY

ON THE SUBJECT OF

PAROCHIAL SCHOOLS.

By J. J. JANEWAY, D.D.

ADVERTISEMENT.

The Synod of New Jersey, in session at New Brunswick, October 16, 1844, passed the following resolution:

"Whereas the Christian Education of the children and youth of the church lies at the foundation of her prosperity; whereas this matter has been, and continues to be, deplorably neglected in most of our churches: and whereas there is no probability that this object can be in any good degree attained, unless it be systematically and patiently pursued by the Judicatories of the Church, Therefore, Resolved, That Drs. Janeway, Davidson, Magie, and Murray, Ministers, and Messrs. John J. Bryant and James Crane, Elders, be a Committee to inquire whether any, and if any, what further measures ought to be adopted to secure the formation of a wise and efficient plan in regard to this subject, and for carrying the same into execu-

tion, and to make report at the next meeting of Synod."

In pursuance of the above appointments, the following Report was presented to the Synod at their Session in 1845, was adopted, and ordered to be printed under the direction and revision of the Committee.

REPORT

ON

PAROCHIAL SCHOOLS.

The Committee appointed by the Synod, at its last meeting, "to inquire whether any, and, if any, what further measures ought to be adopted to secure the formation of a wise and efficient plan" for "the Christian education of the children and youth of the Church, and for carrying the same into execution;" respectfully submit the following Report.

The Committee are deeply impressed with a sense of the great importance of an efficient plan for the religious education of our children and youth. They see the difficulties to be encountered in carrying any wise and adequate plan into effect; but they are convinced, that efforts ought to be speedily made for affording to them greater advan-

tages, than they have hitherto enjoyed, for gaining a suitable knowledge of the great doctrines and precepts of our holy religion.

The General Assembly of 1839, appointed "the Rev. Samuel Miller, Archibald Alexander, Charles Hodge, J. Addison Alexander, and James Carnahan, a committee to inquire whether any, and, if any, what measures ought to be adopted for securing to the children and young people of our Church more full advantages of Christian education, than they have hitherto enjoyed."

This committee, by their chairman, Doctor Miller, made a long, able, and comprehensive report on the subject, to the General Assembly for 1840. "By a unanimous resolution" of that Body, "it was referred to the Board of Publication with a view to its publication."

By the Assembly of 1844, "Messrs. J. W. Alexander, S. B. Wilson, Hoge, Young, Boardman, and Montfort, were appointed a committee to consider the expediency of establishing Presbyterian Parochial Schools, and to report on the whole subject at the next meeting of the General Assembly." On the minutes of the Assembly for this year is the following record: "The Committee on Pa-

rochial Schools appointed by the last Assembly, reported, requesting longer time, and were continued. Messrs. Hoge and Montfort tendered their resignation, and Drs. Phillips and Snodgrass were appointed on the committee in their places."

Here the Committee might give a brief sketch of the plan recommended for adoption by the Assembly of 1840; but as the committee will have occasion to notice it in a subsequent part of this report, they will now only remark, that the excellence of this plan, as will appear from reading the report, consists in this: that it contemplates giving to our youth *a thorough moral and religious training*, under the supervision of parents and church officers, through every stage of their education, from infancy to mature age. It is designed to form their morals and hearts, by the influence of divine truth, as well as to enlighten their understandings.

Suppose the circumstances of the Presbyterian Church in this country, were such as to permit this plan to be immediately acted upon and carried into full operation, what a beneficial and wonderful change would it produce! Our children and youth would grow up imbued with the knowledge of the doc-

trines and precepts of our holy religion, and sit under the preaching of the gospel prepared to hear the discourses delivered from the pulpit, with much greater advantage. They would be armed against the assaults of error, and saved from the danger of being enticed from the church of their fathers; and, by the blessing of God on such means, many of them would be savingly converted, and become her spiritual members. A larger proportion too of our youth, it might be reasonably expected, would seek the ministry of the gospel; and, by their previous training would enter Theological Seminaries with higher qualifications, and leave them with richer furniture for their great work, and become able, learned, and devoted ministers of Jesus Christ.

That objections may be urged against this plan, the Committee are well aware. To the principal ones they will endeavour to give a candid answer. It may be objected that the plan is too *sectarian;*—that it will interfere with the establishment of *Public Schools;*—and that it is *impracticable* and *visionary.*

1. In reply to the first objection, we wish it to be distinctly recollected, that the Pres-

byterian Church is, among her sister churches in this country, distinguished by the Creed and Form of Government which she has adopted, and published for the information of the world. Now, if she believes these doctrines, and form of government to be scriptural, she is unquestionably bound to endeavour to propagate the one, and to establish the other, as extensively as she may be able; and especially to teach them to her children and youth. It is certainly the duty of a parent to instruct his children in the doctrines and form of church government, which he believes to be in accordance with the Sacred Scriptures. While he is diligently engaged in discharging this duty, he cannot be justly reproached as acting inconsistently with what he owes to others. The church sustains the relation of a parent to her members; the duties of a parent are binding on her; and she, while acting like a parent, is as free from blame as a parent who performs the duties he owes to his children.

To bring against our church the charge of *sectarianism*, because she adopts measures for teaching her children the knowledge of her creed and ecclesiastical order, is idle. It is giving to a word a perverted meaning; and,

by the abuse of a word, attempting to deter her from doing an obvious duty.

The Presbyterian Church, as already said, differs in her creed and form of church government, from her sister churches in this country, and in communicating instruction to her children, (no one will affirm she is bound to withhold instruction from them,) she must either teach what she believes, or teach nothing more than what *all sects* believe. But who has a right to prescribe the latter as her rule? Who can free her from obligation to teach whatever God teaches in his word? Are not the sacred Scriptures the standard of faith, and is she not bound to fashion her own faith, as well as the faith of her members, by this infallible standard? To this divine standard she must conform; and as she may not add to it, so she may not *take from it.* Had she done her duty more faithfully, and instructed her children and youth more diligently, so rich and blessed a harvest would have been reaped from the seed sown and labour bestowed, that she would regard the charge of *sectarianism* as idle wind. Coming from her own members, she would consider it either as a mark of ignorance, or as an indication of unsoundness in the faith;

and coming from others she would despise it as a senseless accusation.

2. The second objection that may be made to the plan, is, that *it will interfere with the establishment of Public Schools.*

In replying to this objection, the Committee admit, that public schools, both in New England and in the state of New York, have been useful in diffusing knowledge through the community. Children and young persons have been taught in them the elements of learning and science, together with some moral precepts. When first established in New England, these schools were under a religious influence, and aimed at forming the heart, as well as enlightening the mind. The inculcation of religious truth was not considered by our Puritan forefathers as unsuitable to public schools. Not only was the Bible read, but the Assembly's Shorter Catechism was diligently taught in them. The multiplication of Christian sects, however, in that part of our country, has expelled from many schools that invaluable Catechism, and greatly deteriorated their beneficial influence. Many are now accommodated to the taste of *Unitarians*, *Socinians*, and *Universalists.*

In the city of New York, the Roman Ca-

tholics have aimed at subjecting the public schools to their own control; and to meet the wishes of this sect, every thing offensive to their taste was expunged from the school-books; not excepting historical facts, reflecting on the conduct of papal Rome in former years. A favour that would not be granted to any other Christian denomination, was not sufficient to satisfy their unreasonable demands. The reading of the Bible in the schools was displeasing to them; and had not the friends of that divine book interposed their influence, the teachers would have been prohibited reading its inspired pages to their young pupils. So liable to abuse are schools under the control of the state. What disgraceful disclosures in regard to the conduct of certain trustees and teachers of the schools, in a particular ward of the city of New York, have been made in the trial of Dr. Reese! Are children, while receiving education, to be entrusted to the care of such men!

The education of her young members, belongs to the Church; and to her they have a right to look for better schools than the state can provide; schools in which they will be taught to know God and his Son Jesus

Christ, and the way of salvation. The State cannot educate them aright; nor may the Church resign them for this purpose to the State. She cannot, consistently with her high obligations, devolve on the State a duty which was assigned to her by her glorious Head, long before these public schools were thought of.

The State regards its young citizens merely as inhabitants of this world, and feels itself bound to provide only for their present welfare. It has no reference to a future world; it makes no provision for their instruction in the way of salvation. The Church, on the other hand, regards her children as young *immortals;* committed to her care, that she may train them up for the enjoyment of future happiness and glory in another world. Fidelity to her trust requires her to teach them the great doctrines and precepts of our holy religion; the character and offices, the humiliation and work, the love and grace of her Divine Saviour, Jesus Christ our Lord. To neglect this is to betray her trust.

The Church has been remiss in her duty. Oh! that she were duly impressed with her failure! The public mind is aroused, in a measure to a sense of the importance of

diffusing knowledge through the community; but it is not impressed with a conviction of the unutterable importance of sound morals and true religion. Knowledge is not a sufficient basis for the support of our free institutions. They demand a broader and firmer foundation; *knowledge and sound morality, and both sanctified by true religion.* It is the Church's vocation to produce this conviction on the public mind. Let her awake then to her high destiny. Let her use every means she can devise for this great purpose. While labouring, by her ministers and missionaries, to publish the great doctrines, and that perfect moral code, revealed in the Scriptures, to all within her reach; let her remember that she is bound especially to watch over her youth, and see that their minds be well imbued with divine truth, and their memories stored with the precepts of Christianity.

Now, if ALL THE CHURCHES, *of every denomination* of Christians in these United States, were to waken up, and to establish schools for their children and youth, taught by intelligent, pious, competent teachers, under the supervision of church-officers, the salutary effects of the system would soon become

very apparent. The conduct of pupils coming forth from such schools, would compare well with the conduct of pupils from public schools. The State, seeing their establishments to be, in a great measure, unnecessary, would gradually come to occupy its proper place, by affording aid to Church schools; just as it now furnishes aid to Academies and Colleges, under the supervision and control of incorporated Trustees.

But as the Church has failed in her duty, or been unable, from the circumstances in which she has been placed in a new country, inhabited by various sects of religion, weakening each other's strength, to make adequate provision for the religious education of all her children; the State has seen and felt the necessity of erecting public schools, to dispel the prevailing ignorance of the people, and thus to qualify them for the exercise of their elective franchise, and to bring to a successful result the great experiment making in this country, of a people governing themselves.

But if no better than public schools be scattered over our country, designed only to enlighten the understanding, while the heart is neglected, and no efforts are made to inculcate the doctrines, and impose on the con-

science the restraints of revealed religion, the grand experiment, it is to be feared, will result in a melancholy disappointment. A race of irreligious and infidel youth, such as may be expected to issue from public schools, *deteriorating, more and more*, with revolving years, will not be fit to sustain our free institutions. In such hands they will first be thrown by anarchy into wild confusion; and then engulphed in one or more military despotisms.

Let the Church foresee the evil, and apply the remedy. Let her multiply her religious schools. Let her indoctrinate her youth in the knowledge of the great truths and duties of our divine religion; let her mould their hearts by the gospel, and control and stimulate their consciences by its touching and powerful motives. From such schools will come forth a race of intelligent, moral, and religious men, into whose hands the destiny of our beloved country might, under the smiles of a benignant providence, be safely entrusted. They would solve the great problem to the full satisfaction of an admiring world.

Let *all the churches, of every donomination* in our country, engage in this great enterprise of Christian benevolence; and then,

citizens, who love her interests, as well as their country, may seek an alteration in the law. They may, with a fair prospect of success, apply for a RULE of the state, that *every tax-payer, that every man, when he pays his tax for education, may signify to what denomination of Christians, it shall be applied.* By such a law each tax-payer would have the satisfaction of knowing that *his money* went to the support, not of *error* and *irreligion*, but of TRUTH. If any should decline exercising their privilege their money would be entirely at the disposal of the State.

May we not indulge the hope, that God will in mercy overrule the danger to be apprehended from the general establishment of public schools, from which *religious instruction of* AN EFFICIENT KIND is excluded, to stir up his Church from her remissness, and to stimulate her to engage with great activity and zeal in establishing better schools; in which the young shall be trained up in the knowledge of his inspired truth, and taught to fear his name, to believe in Christ for salvation, to serve their Creator, by practising every Christian duty, and adorning themselves, with humility and every other lovely grace?

Among the ascension gifts bestowed by our ascended Lord on his Church, the apostle, in his epistle to the Ephesians, (chap. iv. 11.) names "*Teachers.*" Commentators differ in their exposition of this name; assigning different employments to the persons designated by it. But may we not reasonably conclude, from its connexion with the word "*Pastors,*" that they were appointed to assist pastors, by teaching young converts and the children of the Church the elementary principles of Christianity? If this interpretation be correct, then, the establishment of Church schools is enforced by apostolic example. That it is correct, appears from a passage in the epistle to the Romans, (chap. xii. 7.) where the apostle says, "or ministry, let us wait on our ministry; or he that *teacheth* on *teaching.*" Here it is admitted, even by commentators who give a different meaning to the word "*teachers,*" in the preceding text, that such an office is referred to. This office was peculiarly necessary in primitive times, to prepare catechumens and young persons to hear with greater advantage, the discourses of pastors: and it is, at all periods of the Church, necessary and useful.

3. A third objection may be urged against

the plan reported to the General Assembly, that it is *impracticable* and *visionary*.

Let us test this objection, and ascertain whether it is not far too sweeping in its condemnation. Indeed, by a careful examination of the plan, it will be seen, that in every particular it might be, in a short time, reduced to practice, in a large portion of our church.

The *first* particular in the plan is, "that the christian education of children be frequently brought before the people in the instructions and devotional exercises of the pulpit;" and the *second*, "that pastors pay particular attention, in their visits, to the children of every family." Here is nothing impracticable. One pastor may indeed do this better than another; but every faithful minister may, by exercise, learn to reduce these recommendations to practice in some degree.

Cannot almost every congregation establish "one or more *Church schools*, adapted to children between six and ten years of age, to be taught by intelligent, pious females, selected by the Session?" This is the *third* recommendation.

Equally practicable is the *fourth* particular, which recommends, "that, in populous towns, *infant schools* be established, as far as circumstances will admit."

The *fifth* recommendation is, "that there be established in every Presbytery ONE GRAMMAR SCHOOL, or ACADEMY, and in the larger and opulent Presbyteries more than one, adapted for training youth in more advanced branches of knowledge, and preparing such as may desire it, for an introduction into college." In regard to this it is admitted, that some of our Presbyteries are too small and feeble to sustain a grammar school; but many have sufficient ability for the purpose; and, in the course of a few years, the weak ones may become strong. The remarks under this particular, by the Committee who prepared and recommended the plan, are worthy of attentive consideration.

The *sixth* recommendation must commend itself to every christian's judgment as obligatory and wise. It is this, "that when a youth is to be sent to college, the utmost care be exercised in selecting an institution in which his moral and religious training will receive the most faithful attention."

The *seventh* is equally wise and obligatory. It relates to the duty of parents and heads of families spending an hour of the Sabbath evening in hearing their children recite the catechism, and giving them other oral instruction suited to their capacity. This duty needs to be recalled to the minds of parents and heads of families; for it is too much neglected. Many, it is believed, have declined in this useful practice; because their children are taught in Sabbath schools. These schools are valuable aids; but parents should remember they are not allowed to use them as a substitute, by devolving an imperative duty of their own upon others. Many Sabbath school teachers are not even professors of religion; and surely no pious parent should surrender his children to the teaching of such, without taking a supervision over them, and exerting parental influence, by adding his own instruction, both by catechising them, and giving other oral instruction. It behoves pastors to insist on this point, and to urge on parents the due and regular discharge of this important duty. Let parents imitate the wise and judicious practice of their departed ancestors, who were so exemplary in performing a duty so

intimately connected with the highest welfare of their offspring.

The *eighth* recommendation, "that pastors and church sessions be diligently attentive to the catechising and religious instruction of all the children under their care, through the whole course of their childhood and youth," cannot be objected to as impracticable or unreasonable. If the details under this particular may seem a little startling, or as imposing an onerous duty, the committee offer such considerations as may serve to win over a mind unwilling at first to comply with them, and lead to attainments in practical duty, that, at the beginning, might be deemed unattainable.

The *ninth* recommendation about the establishment of BIBLE CLASSES, is at once practicable and profitable to the young.

The *tenth*, "that all the Sabbath-schools in every congregation be under the constant supervision and direction of the pastor and eldership," should never be forgotten.

The original design of these schools was, to instruct the children of ungodly parents, gathered from the streets and alleys of the cities. In that stage of these useful institutions, the supervision of pastors and sessions,

was not felt to be necessary. But when these schools were filled with the children of the Church, almost to the exclusion of those for whose benefit they were originally intended, this supervision was seen to be so proper and necessary, that the influence of the General Assembly was invoked to establish it; and that high court, deeming a recommendation to that effect required by the due government of our Church, did not hesitate to grant it. Any session that allows Sabbath-schools to act independently of their supervision and direction, fails in the due exercise of that authority with which it is invested.

The *eleventh* recommendation is, "that the *baptized children* of the Church be assembled three or four times in each year, and be affectionately addressed and prayed with by the pastor." This is a service that one who has been in the ministry for some time, will find no difficulty in performing; and young pastors, by essaying it, will, in a few years, find themselves enabled to perform it, with increasing facility.

The *twelfth*, and *thirteenth* which is the last, present nothing impracticable, as will be

seen at once by any one who barely reads them.

Thus it appears, that the plan reported to the General Assembly of 1840, which may, at first reading, seem repulsive, from the change of habits it contemplates producing, when carefully examined, in all its particulars, is seen to be practicable and truly desirable.

The Committee would offer to this able and comprehensive plan an additional recommendation; that in every congregation there be established one or more schools for the instruction of children, from *eight* to *fourteen* years of age, by intelligent, pious male teachers, selected by the session, to prepare the youth to enter the GRAMMAR SCHOOL, at a proper age, and to carry on others, who do not intend to go to a Grammar school, to such attainments in knowledge, as will fit them for the avocations in life in which they are to be engaged.

Now, in carrying the whole plan into execution, the Committee allow, that difficulties, arising from various sources, will have to be encountered; but they see none that may not be overcome, by a due degree of care, patience, and perseverance.

Look at Scotland. There such a plan has been completely realized. We are aware it may be objected, that the condition of our country is widely different from that of Scotland. Admitted. We know our territory to be vastly more extensive than that of Scotland; that our population is far more sparse, and far less homogeneous, than that of Scotland; that the people of this country are cut up into a great variety of sects, intermingled with each other; that many of our congregations are small and feeble, and composed, in some places, of persons of various habits; and that prejudices exist in many minds against the adoption of such a plan. In view of all these things we are in favour of commencing operation, and hope that success will crown our exertions, sooner than in Scotland. There the General Assembly in 1560 directed the Presbyteries "to settle a church-school in every parish, with a pious, orthodox, and well qualified teacher;" but it was not till 1642, *eighty-two years* afterwards, that they directed "a Grammar school to be erected in every Presbytery." If our Presbyteries, Synods, and General Assembly begin to operate on the plan proposed, with zeal, and diligence, and perse-

verance, in less than eighty-two years, we, or our successors in the ministry, will see Church-schools established in very many Presbyterian congregations throughout the United States, and Grammar-schools in many Presbyteries in our connexion; and our children and youth blest with advantages for acquiring knowledge, and receiving a moral and religious training, far superior to those which their fathers have enjoyed.

The Committee are in favour of having carried into execution the whole plan proposed to the Assembly of 1840; and as several parts of it are already reduced to practice, by different pastors and sessions, they would recommend, that special attention be paid to the establishment, in the congregations, of that description of schools now recommended. Such a school has been established in the Scotch Presbyterian Church, in Grand Street, New York. It is well endowed, and successfully conducted; and has contributed much to the prosperity of that church. Similar schools have been connected with the new churches now forming in the upper parts of that city, through the liberal instrumentality of a wealthy family. And the establishment of similar schools in

most, if not all the congregations under the care of this Synod, would not require *a greater outlay of money*, than is now required for the due education of their children.

What seems particularly necessary in the commencement of this great plan of Christian education, is, the awakening of the attention of our congregations to the unutterable importance of securing to their children a moral and religious training. They are not impressed on this subject as they ought to be; and means should be used to produce the impression. Pastors and sessions need to be aroused, and to feel more deeply than they have hitherto felt, the duty of paying greater attention to the religious education of the children and youth of their congregations.

In conclusion the committee submit for adoption the following resolutions:

1. *Resolved* that it be recommended to all the pastors, elders, and intelligent individuals in our congregations, to purchase and carefully read the report on the subject of Christian Education made to the Assembly of 1840, and published, in conformity to their resolution, by the Board of Publication.*

* No. 48 of the Society's Publications, price 25 cents.

2. *Resolved*, that it be recommended to all the pastors, belonging to the Synod, to preach at an early season, on the subject of a proper Christian education of children, with a view to calling up the attention of their people to this important matter, and of producing on their minds a conviction of its unutterable value.

3. *Resolved*, that it be recommended to the pastors and sessions to endeavour to establish, in their respective congregations, that class of schools recommended by your committee.

4. *Resolved*, that the Presbyteries of this Synod be directed to inquire annually what is doing in regard to the Christian education of children, by their pastors and sessions.

5. *Resolved*, that this Synod will institute annually an inquiry on this subject.

6. *Resolved*, that the Stated Clerk report to the General Assembly that this Synod have taken action on this subject.

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